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The South African Outlook

JANUARY 1, 1952.

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The South African Outlook

What a pale and miserable phantom is all our activity for human rights by comparison with the humanity already achieved for all of us in Jesus Christ.

—Charles Malik.

* * * *

Partnership repudiated in Northern Rhodesia.

So the African organisations in Northern Rhodesia have resolved to have no truck with the idea of partnership between European and Africans in the development of the country. Since it is on this basis that the policy of both the British and Northern Rhodesia Governments has been founded for some years, and also, not many months ago, the question of closer union between the three British Central African territories was discussed, this repudiation of it by representative Africans creates a very negative and uncertain situation. It is to be supposed that this is the African reaction to the shift by the British Government from its earlier assertion that the interests of the Africans were to be regarded as paramount in the Territory. Paramountcy has a provocative and divisive implication as between different peoples in the same land, and partnership was seen as a wiser alternative, and, indeed, the inevitable one if the progress of the country was to go on and its African peoples to make the imminent change from isolation into the current of fast-developing Africa without disaster.

This assertion that the partnership idea is unacceptable will be regarded by many as stupid and impatient; but its challenge must be appraised with understanding. Never-

theless no amount of sympathy, in our opinion, is going to see it as a practical, constructive, or helpful policy in the circumstances of the country. Black and White are there together and there they are going to stay. White is not going to knuckle under to Black, and Black, not surprisingly, is very much afraid of being exploited and kept down—which is what prompts this recent assertiveness. Common sense and mutual interdependence alike point to some way of collaboration, with agreed provisions for securing and, when necessary, adjusting the interests of both groups. And for this the best and most fruitful basis for the African is partnership. It is the best in fact, the only road that leads to a future free from tyranny and chronic conflict in this or any other country.

* * * *

Sounding an Alarm on the Food Front.

Dr. T. D. Hall is one of our front-rank agriculturalists and holds the important position of agricultural adviser to African Explosives and Chemical Industries, a very big concern in the fertiliser world. He is also possessed of a gift of effective expression when he is voicing clear convictions. In a recent talk to the United Nations Association in Johannesburg he said some disquieting things which cannot merely be shrugged off as fanciful. Here are some of them:—

The period of plenty is over: world resources are insufficient for the population.

People do not starve quietly. If we cannot lessen population pressure, a third world war will not be stopped by any political methods. Such a war will probably wipe out half the human race, and it will not be the worst half, either.

Because of sanitation, the advance of science, and uncontrolled reproduction, there are too many people in the world. About some countries one must question whether there is any merit in saving people from a quick death by disease, so that they may painfully and slowly starve to death.

Only one eighth of the world has soil really suitable for cultivation.

In Africa you find eight per cent of the world's population on twenty-three per cent of the world's land.

Tropical soils have been disappointing after the protecting forests have been removed. Man has vastly overestimated the potentialities of the tropics. It may mean

that we shall have to get used to new types of processed foods.

By 1960—less than ten years from now—if everybody is to have an adequate diet, there will have to be

- 21 per cent more cereals,
- 27 per cent more roots and tubers,
- 12 per cent more sugar,
- 34 per cent more fats and oils,
- 80 per cent more legumes and nuts,
- 163 per cent more fruit and vegetables,
- 46 per cent more meat,
- 100 per cent more milk.

Today two-thirds of the people in the world do not get enough to eat. It will take ten years to bring yields up to present requirements, but by that time, with population increasing by 60,000 a day, there will be 219,000,000 more mouths to feed.

Thus far Dr. Hall's disquieting figures and conclusions. He calls for such remedies as more intelligent cooperation with nature, world-wide conservation of the soil, and limitation of the population, but one might gather that the problem is really, in his opinion, out of hand.

Against this may be set the more hopeful reaction of another authority, the writer of *Cost of Sickness and Price of Health*, the World Health Organisation's recent publication quoted elsewhere in these Notes. After observing that "some investigators have been so deeply impressed with the possible influence of poverty—and particularly of inadequate food supply—upon the human race as to feel that drastic limitations on the population offer the only possible solution," he proceeds, "There are a number of valid answers to this challenge. The public health movement prevents disease as well as death and thus increases the potential efficiency of the population. This process has been described in Italy and Sardinia, in the United States and in South Africa. Then the potential food supply of the world is not a fixed quantity determined by some mysterious iron law, as some population experts appear to believe. The process of erosion can be checked as it has been checked in the Tennessee Valley. Irrigation in many areas could turn deserts into fertile fields. It also happens that those areas which offer greatest promise of increased agricultural development are precisely those areas now handicapped by preventable disease. Approximately one fourth of the world's cultivable land lies in the tropics."

So in agriculture also the doctors disagree and the patient is left wondering.

* * * *

"An honest Approach."

Believing that "an honest approach to the Native question would produce results never achieved before," Mr. A. A. Menkin, of Johannesburg, made an eloquent appeal the

other day that it should be taken out of the arena of party politics and "considered conscientiously and with honesty of purpose by the best brains in the country." The fact that the occasion of his doing so was not a church assembly, or a Rotary Club luncheon, or a Y.M.C.A. debating society, or, indeed, any function with a welfare colouring, but the annual meeting of the Transvaal Chemical Manufacturers' Association, (of which he is Chairman), is a reminder that the Native question is a concern of industrialists at least as much as it is of politicians or sociologists, as also of the fact that industry, (in which the future of the majority of our Africans lies, if they are to have any future at all) is where very many of our best brains are operative. Mr. Menkin's plea will be very widely endorsed; we have little doubt that an authoritative announcement that a national and fully representative convention was going to be summoned and commissioned to review the past, to appraise the present, and to make proposals for the future of this problem so vital to our whole population, would be hailed with eagerness throughout the country. Mr. Menkin would include in his convention "representatives of all political parties, churches, industry, commerce, agriculture, the Bench and the Bar, the medical and other professions." Since he does not actually say whether he envisages any Non-Europeans as members or assessors in his convention, it is probably to be assumed that he does not do so. Yet the fact is that it is far too late in the day for it to be conceivable that any solution such as might possibly be agreed upon by a purely European body, can hope to gain the acceptance of the Non-European: a one-colour body would have no chance at all today. It is possible that the difficulty might be got over by the device of a two chamber convention, but non-consultation, a-we-know-what-is-best-for-you-so-unless-you-are-under-Communist-influence-you-will-accept-it-cheerfully policy appears to be in favour at the moment, and no such scheme is at all likely to be entertained.

Yet it is good that responsible men should from time to time propose it, for there can be no doubt that until we escape from the bedevilment of party politics in this essentially national matter, we shall inevitably move nearer and nearer to the disintegration of our community into ruin; while at the same time we shall wilfully miss our unrivalled opportunity of showing a new way of co-operative living to the world. Is there anything that the world needs more acutely, and is there any other country than ours which, in the providence of God, is more evidently challenged to work it out?

* * * *

The Results of beating Malaria.

"Cost of Sickness and Price of Health" is the title of a survey of medical problems all over the world which has come from the World's Health Organisation in Geneva.

Of particular interest to us is the tribute paid in it to the effectiveness of the large scale programme of control against malaria carried out in the Transvaal and Natal. It notes especially the saving in labour achieved now that it is no longer necessary to recruit enough workers to leave a margin for absenteeism on account of the disease. This is reckoned as being at least thirty per cent. It is claimed further, that various fertile areas along the escarpment of the Drakensberg can now be worked with success, a thing which the prevalence of malaria has hitherto prevented. The Mazoe valley in Southern Rhodesia is also cited as an area where chronic absenteeism on a large scale during the harvest season has been almost entirely eliminated with the establishment of malaria control.

* * * *

Can UNO survive?

It is a most regrettable fact that this uncomfortable question is to the fore these days and making a great many people of goodwill exceedingly anxious. Others will assert that it ought never to be asked; that we should rather dwell upon the many solid achievements of UNO, on its fearless and costly fight against aggression in Korea, on its admirable work in other most important spheres—health, food, education and so on. Obviously it is entirely right that these encouraging facts should be stressed, along with their most significant by-product, that the Nations are learning more and more about the possibilities of collaboration and enjoying the ways of it. If we do not “thank God and take courage” for these great things we are very ungrateful people.

But blindness to a very serious and real danger will not make us more useful friends of the great cause. It is more honest and therefore more loyal to admit the unpleasant truth and face the problem involved—that member nations of UNO have pledged themselves to trust to law in the place of force, and yet many of them are actually and openly flouting it. “To establish conditions,” so runs the preamble to the Charter, “under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained. . . . To ensure by the acceptance of principles and the institution of methods, that armed force shall not be used, save in the common interest.” All are pledged to these necessary aims. Yet what contradictions we see as we look about the world a bit,—to Albania, with whom Britain invoked the processes of law rather than force in a matter under dispute, and was awarded damages of *which not a penny has been or is likely to be paid*; to Kashmir, ringed about the armies of India and Pakistan; to Iran, where the agreement between the Government and the oil company, now repudiated by the former, was originally made under the auspices of the League of Nations itself in 1933; to Egypt, where the authority of an agreement, freely contracted and with but

a few years to run, is flatly denounced. Nothing can really excuse this sort of double-dealing, and no future of friendship can be built upon it. Yet we are agreed beyond any possibility of retreat that in some effective form UNO must go on, and to this end the leaders of the more responsible nations at least must be counted on to persist in loyalty to the Charter. UNO has manifestly had the prayers of the Christian community behind it, and it is for us in our anxiety over present disquieting trends, to be steadfast in maintaining this support. Without its help in countering “the unruly wills and affections of sinful men” UNO cannot hope to survive.

* * * *

A Summer School on “Christianity and Education.”

A Summer School on the subject of *Christianity and Education* for teachers, students and others is being arranged jointly by the Christian Education Movement and the Students’ Christian Association. It will take place at Michaelhouse, Balgowan, Natal from *Saturday, January 12th to Sunday, January 20th 1952.*

The Programme will include general lectures on Biblical Studies, lectures for teachers on means of making Scripture teaching effective, and, running parallel for students, sessions on the place of religion in the modern university. In addition the use of films, music and drama in relation to the general topics will be demonstrated.

The possibility of some of the lectures being given in Afrikaans is being investigated, and those applying are asked to indicate which medium is preferred. It is regretted that it has been found necessary to arrange the course for Europeans only.

Teachers and students are invited to avail themselves of this opportunity for combining a time of religious study with the holiday facilities provided by the school. Michaelhouse is set in the beautiful country of mid-Natal close to the main road and rail, and thirty miles from Pietermaritzburg. The facilities include tennis, squash rackets, and swimming.

The conference fee of £5 will include full board for 8 days. A registration fee of 10/- is payable before December 10th. Late entries will be considered if accommodation is available. The organisers reserve to themselves the right to cancel the conference if the number of entries is inadequate.

Dr. R. Craig, D.D. (Dept. of Divinity, University of Natal) will be among the lecturers, and the Rev. B. Burnett will be Conference Chaplain.

Further details available on application to the C.E.M. Secretary, Box 3624, Johannesburg.

* * * *

Native Juvenile Unemployment in the Transvaal

IN view of the serious situation in regard to Native Juvenile Unemployment on the Witwatersrand and in Pretoria, an inter-departmental committee was appointed by the Government some time ago to study it. According to the *Star* this committee has, in its recently issued report, assembled some interesting information and made some significant recommendations.

The somewhat unexpected fact emerges, for instance, that during the last inter-census period, 1946-51, the Native male population of Johannesburg decreased by 21,426 (8.7%), while its Native female population increased by 20,958 (13%). Other official figures indicate that in the Transvaal only about twenty-six per cent of the Native children of from six to fourteen years are attending any sort of school.

As regards the central topic of its enquiry the Committee finds that in Pretoria well over eighty per cent of the regular Native town dwellers of from fifteen to twenty years who are not at school, are unemployed. Along the Reef, according to figures derived from surveys conducted by three different local authorities, only twenty per cent are without work; but there is reason to think that this figure is a good deal too low. At any rate the Manager of Non-European affairs of the important East Rand municipality of Benoni thinks so. That Germiston, Brakpan and Springs should each reckon to have only about a thousand unemployed Native juveniles does not tally with his figure of six thousand for Benoni. It is true that Benoni has had a rapid increase in its Native population and school facilities are consequently very inadequate, but this, he holds, cannot account for so big a difference.

As regards the Johannesburg area, according to the Committee's estimate, there are more than twenty thousand unemployed Non-European youths of from fourteen to twenty years in it.

The Committee has been struck by the very poor stamina of the large majority of these youths: they are not physically fit to be placed satisfactorily in employment. Until attention is given to the remedying of this, the gross waste of potentially useful human material will go on.

The attitude of employers is, obviously, a factor of central importance. It was found to be lacking in sympathy in many cases, with ignorance most commonly the cause—ignorance of the African's way of life, his psychology, his daily problems. But the Committee has a word for the querulous employer—"What can be attained with material generally considered as intractable, is shown by the marked success obtained by sympathetic and understanding employers with *tsotsi* employees."

The dangers of the all too frequent and often protracted

interval of time between leaving school and finding employment forced themselves upon the attention of the Committee. It is so commonly a period of demoralisation, when frustration is generated and resentment lays hold of a boy, just when he is beginning to think for himself and is, moreover, most responsive to the gang instinct. Here is the diagnosis of the Committee in regard to the *tsotsi* situation:—"The strongest force binding the *tsotsis* together is the feeling of resentment. This is directed in the first place against the system of legislation—pass-laws, location regulations, liquor laws—which they believe to be discriminating and repressive: secondly against the police who have to administer these laws, and finally, in a vague way, against all authority and Government control as such."

The recommendations put forward are practical and deserve very careful consideration. There should be established employment offices for Native juveniles in Pretoria, Johannesburg and Benoni. Then the exemption of Native juveniles from wage instruments is proposed, authority being given to the divisional inspectors of labour in Pretoria and Johannesburg to grant exemption, in consultation with the head office of the Department of Labour, from the wage rates laid down.

To lay down by regulation the employment of a minimum number of juveniles in relation to adults is not regarded as a practicable proposal. It is suggested that if a sufficient number of juveniles is not absorbed by commerce and industry, the matter might be remedied by pressure induced by means of influx control.

There is in the report the somewhat hackneyed demand for "adopting the type of education provided to the requirements of the Native population, so that juveniles would be better prepared for the place they would have to take in the economic and social life of the community," but a good deal more impressive is the recommendation that "the Government should give serious consideration to establishing a camp training centre in the Johannesburg area on an experimental basis. Should it prove a success, the Government should consider extending these centres."

We hope very much that it will be realised by those in authority, more especially the Ministers of Native Affairs, Education and Justice, that these recommendations are of immense and urgent importance. Dr. Verwoerd discussed some of the ideas they propound when he spoke to the Free State congress of his party at Bloemfontein in September, and we may assume that he will welcome most, if not all, of them. Delay or timidity, when we know what ought to be done, will be very costly and inexcusable. May we not hope that the "Cry, the beloved Country" film will strengthen his hands?

The new advance against Tuberculosis

OUR national fight against tuberculosis is gathering strength and direction. Behind it is a growing realisation that it has not hitherto been on anything like the scale needed to halt the disastrous inroads of the white scourge. To our very deep discredit we still lead the world in the incidence of the disease, and some figures given recently by the Minister of Health regarding our tuberculosis death-rate are dreadful. "Amongst Natives" he said, "in the country areas it is 80 per 100,000, in the Reef towns it is 700 to 800 per 100,000, and in some Coloured communities it is as high as 900."

It is not pleasant to reflect that we have allowed a disease which is preventable and no longer mysterious as to its causes, its sinister allies, and its treatment, to gain such a hold upon all sections of the population. It only needs that we should be stabbed broad awake about it and we can rout it. But at the moment, in spite of all that we know, and all that some people are doing most devotedly, we are taking a terrible beating from it. Until this is much more generally understood it is difficult to see how those who are fighting it in the front line can, for all their ardour, win much ground.

If you should be sufficiently stirred by the discreditable and alarming facts to want to find out something about what is being done, you will before long meet the strange letters FOSA, for the Friends of the Sick Association, which has the Indian community of Natal behind it, has done some admirable pioneering work with splendid persistence. The most recent issue of its journal, *The Fosa-link*, (N.B. Its address is P.O. Box 2079, Durban.) consists of the tenth annual report of the beneficent activities of these 'Friends' and is very interesting and challenging reading. Beginning ten years ago with a small group "whose hearts God had touched," as such things mostly do, FOSA has won its way on the sheer value of the service it has rendered, to the standing of a trusted body that holds the confidence of all who know about it; as witness the fact that Durban gave it £1094 in a street collection this year. Much is due to the fact that it stresses quality in its ranks, and in its determination to keep its membership up to the mark has laid down that membership must be renewed every year. "We have found this" so runs the Report, "a very successful method of keeping our membership alive and alert, and we are satisfied with its effectiveness. Fully-fledged membership is a coveted status available only to those who have attended a Training Course. During the year five Training Courses were held. . . The total attendance at these courses was 179."

Members are organised into Care Committees, of which there are forty-two throughout Natal. They deal with Case Work and Finance, keeping in touch with the central

office in Durban. In the year covered by the Report they dealt with 627 cases and 3252 contacts, as well as raising £3,070.

A year or so after the Association was started the Settlement idea was attempted, under the pressure of the desperate need to have a place in which hygienic teaching and living, and methods of prevention could be carried out. Although intended primarily to do preventive work only, before long, with the desperate shortage of beds in the hospitals, the Settlement added simple wards for cases past the worst of the disease and for children in whom it has recently been diagnosed, on the understanding, in their case, that they were awaiting admission to hospital—though after some months it was most often found that hospitalisation was not needed.

The Settlement, which now houses 225 people, has abundantly justified itself as regards both its aims, of prevention and cure, and that at a cost exactly half that of the cheapest run TB hospital. It has made possible also the establishment of workshops and training for smaller industries, which have played a great part in bringing people back to health and to normal, purposeful living.

A similar settlement has been started at the Cape under a local FOSA, and schemes on the same lines for Africans are reported to be under way in East London, Grahams-town and Botha's Hill.

But there is much more to follow from this remarkable pioneering. FOSA is directly affiliated to the national anti-tuberculosis association, (SANTA), and the larger body is planning for 1952 a campaign, linked with a national appeal, on a scale and with a strategy designed at least to halt the advance of the enemy. Here are some of the objectives of the effort:—

(a) The organisation of public opinion to press for increasing the number of hospital beds from five to ten thousand.

(b) Increased housing and improved environmental services.

(c) The use of mass X-ray.

(d) The fortification of basic foodstuffs for all low income groups.

(e) The provision of canteens, creches, soup kitchens, feeding schemes, recreational facilities, occupational therapy schemes in TB hospitals.

(f) The expansion of the Association's work in care and aftercare of patients and help for their families, in health education, in the stimulation of research, and in the extension of voluntary organisations throughout the country.

(g) The establishment of a network of Settlements throughout the Union for all races.

This last item is regarded as probably the most significant of all. To this the major portion of the monies given by the public will be devoted, and Paul Sykes, one of the founders of FOSA, has been lent by that society to serve as urban organiser of the effort.

To all this the Minister of Health, who is keenly alive to the gravity of the situation, is giving his strong support. He has recently stated that he is asking the Cabinet to implement a policy of financial assistance involving :—

(a) A grant of £100 for every bed established by SANTA in a settlement, up to 800, i.e. with £80,000 as a maximum.

(b) The normal statutory patient-day refunds in respect of all patients housed.

(c) Money for setting up and running rehabilitation projects on all Settlements.

(d) Treatment of all Settlements as falling in urban areas, so that the social welfare grants payable to the families of sufferers should be at urban (i.e. the highest) rate.

(e) Loans at $\frac{3}{4}\%$ from the Housing Commission, up to £760,000 repayable over forty years, so that the building of houses for contact families may be financed as cheaply as possible.

This amounts to what the National Secretary of SANTA describes as "the first really decisive step taken for the mass provision of isolation and rehabilitation facilities for tuberculosics in the Union's history."

"It seems a lot," he goes on, "but as Dr. Bremer points out, £100 a bed to SANTA for the programme they have in mind, should be compared with the £2,000 a bed that hospitals today normally tend to cost, and these will be in a form more suitable to the requirements of sufferers and their families. More houses are needed anyway, and the loan programme does not therefore mean any diversion of funds. The patient-day costs on Settlements are about half the costs in hospitals. Social Welfare Grants for most groups affected are a statutory entitlement. The programme should not be seen as involving the Government in heavy expense, but as the most economical programme possible for the country to carry out a programme which is urgent and unavoidable. Action now will save vastly more expensive action in the years to come."

A fine programme indeed: now it is the Treasury which faces a great opportunity, and by its response its reputation will stand or fall in the opinion of many. But SANTA's plans will not depend entirely upon Government money. It must have its own funds as well if it is to remain a voluntary organisation, representing the whole community, free from red tape, and free to plan, to adapt its methods, to meet emergencies, to keep alive and active the enthusiasm and devotion which have accomplished much in recent years. So 1952 is the year and £1,000,000 is the target. It challenges the co-operation of all. Given

that, in days to come South Africa's tercentenary year could be recognised as the year in which the turning point was reached, when the relentless scourge of tuberculosis was halted and turned to its unbroken and ultimate retreat.

A new Plan for Health Services.

The Administrator of the Cape, Mr. Olivier, has announced a new and in some respects revolutionary scheme with regard to government health services. In response to the representations of the Provinces, it appears that all health work, apart from infectious diseases, district surgencies, tuberculosis services, and mental hospitals are to be handed over to the Provincial Administrations, on the understanding that a central controlling body representing the four Provinces is created. This, apparently, is the alternative adopted in place of the hundred per cent centralisation of health services which was recommended in the Gluckman report of some years ago, but not accepted by the previous Government. At first glance it seems rather a surprising decision, for when in opposition the present Government, and none more strongly than Dr. Bremer, fought the refusal of the Smuts Government to implement the Report in full. "The whole idea" the Administrator is reported to have said, "is that we shall now at least have centralisation within the boundaries of each Province." The necessary money is to be found by the present subsidy on a fifty per cent basis between the Government and the Provinces, by the *pro rata* distribution between the Provinces of the £900,000 now spent by the Union Department of Health, and by further revenue from the Provinces—possibly provincial income taxes.

* * * *

An Education Loan.

The South African Temperance Alliance desires to bring to the notice of young people interested in and prepared to work for Temperance in South Africa, the fact that a loan of £150 free of interest is available to cover a period of three years to assist students during their studies. Young people who are planning to take up degree work are invited to write for fuller details to The General Secretary, P.O. Box 1443, Cape Town.

* * * *

The Late Mrs. M. L. Way.

Last month there passed away at King William's Town the senior surviving ex-teacher of Lovedale, Mrs. W. A. Way. As Miss Marion Lanfear Don, daughter of the first minister of St. Andrew's Presbyterian Church, King William's Town, she joined the teaching staff of Lovedale Girls' Institution for a brief period in 1892. Later she married Mr. William Archer Way, who became Rector of Grey High School in Port Elizabeth, a post which he held with distinction for many years. We extend our sympathy to her brother, Mr. C. D. Don and to other relatives,

Wanted—African Authors

By Dr. R. H. W. Shepherd

IN these days when Africans are seeking to operate their own business concerns in the insurance world, in bus transport, and in various forms of commercial business, the hope is inspired that in the world of authorship and publication new enterprises will spring up, founded by Africans, controlled by Africans, and supported by Africans. One of South Africa's greatest needs is an all-African publishing house, asking no favours, seeking no patronage or props from others, and working on strictly competitive lines with modern methods and technique. Until such a publishing house appears, there is no use in inveighing against those of another race who will not, or cannot, accept the productions of African pens. I remember how I found in the city of Nashville, Tennessee, three publishing houses founded by Negroes and run by Negroes, and each one was a flourishing business.

Concurrent with such a business in South Africa, there should be African authors who will be ready to compete with English and Afrikaans authors in the open market, using either of the official languages named. This has happened in the United States. Negro authors send their contributions to magazines, with no favour asked because of their race, and writing in the English style that is common in America. They deal sometimes with purely Negro themes, but also with subjects common to American life as a whole. In a volume of sermons that came into my hands in the United States—sermons of various preachers—I learned that one of those whose contributions had been accepted was a noted Negro preacher in the city of Atlanta. The work of Negro authors has been included in such eminent magazines as *The Atlanta Monthly* and in a noted series known as O'Brien's *Prize Collections of the Best Stories*. A very notable series of anthologies begun in 1913 and continued annually for many years was published by a Negro poet and critic, William Stanley Braithwaite. It was freely admitted by Negro literary men with whom I conversed that the Negro as such meets no difficulty in having his work published provided it has sufficient merit. The notable Dr. W. E. du Bois said to me, "The Negro author has no difficulty in getting his book published. . . . A publisher immediately asks, 'Can I sell this book in the ordinary channels of trade?'" Dr. du Bois went on to say that difficulties arose only if the book took up an extreme position on racial lines. We need Africans in South Africa who will devote every endeavour to produce literature in the truest sense and equal in merit to the work of their white contemporaries.

It must be acknowledged that the establishment of an all-African publishing house and the purposeful competi-

tion of African authors with those of other races, would not be without difficulties. (But that is the lot of every worthwhile enterprise.) For one thing, the founders of such a publishing house might find themselves confronted with the question, Is there a future for Bantu language and literature? Some would doubt this and contend that with the inrush of Western civilization and its greater dominance over African life, it is likely that the English and Afrikaans languages will come to be increasingly used in South Africa and that the Bantu languages, spoken as each of them is by comparatively few people, devoid of terms for much in modern life, and poor in literature, must eventually go to the wall. In my own view there seems that in Bantu culture and language which is well worthy of preservation, something unique, the loss of which would be a loss to the world at large. Moreover, it has been well pointed out that Bantu languages stand high among the languages of the world; they are effective vehicles of thought, and show richness, flexibility and elegance of expression. As the traditional lore of the past has been gathered and embodied in literature, and as Africans have become more articulate, there has been added to the world's storehouse of literature new treasure of African experience recorded in African fashion; experience of life set forth in modes of expression unparalleled in the life or writing of any other people. It may well be believed that many of these things are to survive, however much African culture is adapted to new conditions imposed from without in these later times. Unlike some other races, the Bantu have shown wonderful powers of survival in face of the disintegrating forces of Western life, which have subjected them politically and made them economically dependent on other people. In like manner it is probable that features of culture and also languages will survive and even flourish. The chances of the survival of the latter are increased because of their intrinsically efficient nature and because of their adaptability for the expression of the new thoughts and feelings that have come with modern conditions. And this survival is likely to be aided because it is probable that the future will witness successful attempts to reduce the number of literary forms and so to increase the area of operation of each form, and also because literature embodying the languages is likely to become richer and more extensive.

Of course, it is not suggested that an all-African publishing house would produce only works in the vernaculars. One of the achievements most to be desired would be the publication of books of great literary merit in English or Afrikaans.

It requires no prophetic gifts to foresee that Bantu

writers of the future will more frequently endeavour to express themselves through the official languages of South Africa, and particularly through a world-wide language like English. Sol. T. Plaatje's novel, *Mhudi*, was a harbinger of the creative work that will be increasingly attempted. It was noteworthy that when in the May Esther Bedford Competition of 1936 a prize was given for a Xhosa poem *U-Mthuthula* by J. J. R. Jolobe, the author in the following year had published in London the English version, which the conditions of the competition required him to submit along with the vernacular. Another notable work in English already published is the play by H. I. E. Dhlomo, *The Girl Who killed to Save* and there are others.

In a future article I would like to indicate some of the

lines along which African creative writing may be expected to proceed. But let this article close with the words of James Weldon Johnson, one of the outstanding Negro literary figures of the last generation: "A people may become great through many means, but there is only one measure by which its greatness is recognised and acknowledged. The final measure of the greatness of all peoples is the amount and standard of the literature and art they have produced. The world does not know that a people is great until that people produces great literature and art. No people that has produced great literature and art has ever been looked upon by the world as distinctly inferior."

—*The Bantu World*.

Sursum Corda

BAFFLING REFLECTIONS

Now we see through a glass, darkly, but then face to face : now I know in part ; but then shall I know even as also I am known. 1 Cor. xiii. 12.

NOTHING is more familiar to us than a looking-glass or mirror. But in St. Paul's day they were not so common and they were not so well-made. People of those times did not have mirrors made of glass ; they were made of metal. A piece of metal was polished till it reflected images. But often when one looked into a mirror of that kind it was to see only a poor reflection. One's face was dim and blurred. When St. Paul says, "Now we see through a glass, darkly," he is really saying, "Now we see in a mirror, dimly." "At present we see only the baffling reflections in a mirror," is how Dr. Moffat translates this verse. "I cannot see myself well," says St. Paul. "I cannot describe my features properly." And he goes on, "The day will come when this blurred reflection will have gone. I shall then see clearly. I shall then see as if face to face. Now I know in part ; but then shall I know even as also I am known. To-day I only partly understand myself. But the day will come when I shall know everything about myself. To-day I am learning bit by bit ; but then I shall understand as all along I myself have been understood."

Sometimes, like St. Paul, we look at ourselves, our life and circumstances, and we are baffled. Nothing is clear. Why are things just as they are ? Why do we have our present circumstances, and our handicaps ? We are not alone in such questionings. That is what life means to countless multitudes—a never-ceasing Why ?

Hale White, under the name of Mark Rutherford, says in *The Deliverance* : "Happy is the man, no matter what his lot may be otherwise, who sees some tolerable realisation of the design he has set before him in his youth or in

his earlier manhood. Many there are who, through no fault of theirs, know nothing but mischance or defeat. Either sudden calamity overturns in tumbling ruins all that they had painfully toiled to build, and success for ever afterwards is irrecoverable ; or, what is more frequent, each day brings its own special hindrance, in the shape of ill-health, failure of power, or poverty, and a fatal net is woven over the limbs, preventing all activity. The youth with his dreams wakes up some morning and finds himself fifty years old with not one solitary achievement, with nothing properly learned, with nothing properly done, with an existence consumed in mean, miserable, squalid cares."

Looked at from one aspect, that is what life means to many people. And because of that, if we could hear the cries of men and women the world over, we would hear them ask, "Why ? Why ?"

It is possible to say, of course, that that is the result of a life lacking faith, of a life that is not God-centred. And in many cases it is. But sometimes this repeated "Why?" bursts from the lips of faith—faith that is baffled.

When General William Booth founded the Salvation Army, his wife (as able a woman as he was a man) did not wish it. She tells us that as she walked the path of decision Christ met her. "He did not smile at me," she wrote "nor did He chide, but raised His hand and I saw the nail-prints on it. 'That is your way,' He said, 'and there is no other.' And I said, 'Lord, so be it. I go. And you will be with me ?' He whispered, 'I will be with you to the end.'"

There you have sublime faith.

But the day came, long years after, when that same woman heard pronounced the words, "Your trouble is cancer," She asked the specialist how long she had to

live, and he answered, "Eighteen months or two years." She tells us that she went home through the streets of London alone, looking at the houses and the people, and thinking how she would soon be away from them all. And in the depths of her soul she was demanding "Why?" Then she remembered how Someone hanging on a cross outside Jerusalem once cried, "My God, my God, *why* hast Thou forsaken me?" And she remembered also how later that Figure, with perfect confidence, said, "Father, into Thy hands I commend my spirit."

If we find ourselves asking that constantly recurring why, let us remind ourselves that there is one best thing to do. It is to say, "Now I see in a mirror, dimly, but one day it shall be face to face. Now I know only in part, but then shall I know even as also I am known." All will be clear one day.

That is not to say that all the baffling, evil things of life are sent by God. It is not to say of everyone of them, It is God's will. God's will is goodwill, and many of life's circumstances come, not because of the goodwill of God, but because of the evil wills of men, sometimes because of our own evil will and our own foolish doings. But from beginning to end, our Christian faith declares that there is nothing that comes to us that God cannot turn to good account, if we let Him, and if we take the right way with it. That is not wishful thinking; it is the perfectly natural conclusion of faith which remembers that the One who is over all is One of infinite power and love.

How God shapes the baffling experiences of life into something for our advantage, may not be clear for many a day. We may not be able to follow his working for many a long year, and He may give no vestige of a clue by way of explanation. But one day, provided we have faith and patience, it will stand out clear at last.

If you stand at a loom when a weaver is working out a beautiful design, you may think it unattractive. If you said so to the weaver, probably the answer would be, "You're looking at the wrong side. The design is below and hidden." When the job is finished and the cloth comes from the loom, we see the beautiful thing that has been made. God works often in that fashion. We cannot follow Him, but when the weaving is finished He will produce something that will astonish by its beauty.

Concerning some things Jesus did to His disciples, He could only say, "What I do thou knowest not now, but thou shalt know hereafter." He said in effect, "It's all dim and baffling to-day, but one day it will be quite plain."

One of the greatest of missionary historians was the German, Harnack. When a son died, Harnack took down the family Bible in which the boy's name and date of birth were written, entered the date of his death, and added the words, "What I do thou knowest not now but thou shalt know hereafter,"

Hereafter. One day. It may be in this life. That possibility cannot be excluded. John Henry Newman, who had so strange and often disappointing a career, was accustomed to say in extreme old age that God had answered all his prayers.

One day. It may not be in this life, but in the one beyond. Amid all the charges of other-worldliness brought against our Christian faith, we must boldly proclaim that we do hold to the Immortal Hope. The faith of Jesus *is* other-worldly. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions." These words are other-worldly, but they contain a truth we cannot let go.

In the book of Job there is a haunting verse which reads, "The clods of the valley shall be sweet unto him." The context shows us that they refer to the peace that comes when the burden of life is laid down, and rest is found in the quiet earth. If that prospect is sweet, how much more cause have we, who have the Christian hope, to look forward and rejoice.

When Ignatius Loyola sought to describe the joys of heaven, he set first what he called the beatitude of the senses: "They shall hunger no more, neither thirst any more. . . . They are done with pain . . . and sorrow cannot touch them now, for they have reached home." "I will behold Thy face in righteousness. I shall be satisfied when I awake with Thy likeness."

And meanwhile there is for each of us the great Companionship. Meanwhile there is One who walks with us and says, Have faith in God.

I like the story of the Scottish Covenanter who, on a May morning, went off to the war. He kissed his wife and daughters and said: "If there be one of you, He will be a second; if there be two of you, He will be a third—ye shall never lack for company," then, opening the door, he was gone.

God's ways perhaps seem strange to us. He is leading by a path we do not know, and sometimes it is dark and sometimes it is stony. Well, let us do our best and leave the rest with Him. Walk bravely on. He has some big plan in mind. All things work together for good to them that love God. There are lengths and breadths and depths and heights in His plan that now we cannot grasp. But one day the pattern will be unfolded.

At present we see only the baffling reflections in a mirror; but then it will be face to face. At present we are learning bit by bit; but then we shall understand, as all along we have been understood—understood of God.

There are many who do not seem to be sensible that all violence in religion is irreligious, and that whoever is wrong, the persecutor cannot be right.

—Thomas Clarke.

The Church and Communism

PART VII

The General Assembly of the Church of Scotland appointed a Commission on Communism. This Commission has been at work with great thoroughness, and when the Assembly met in Edinburgh towards the end of May it submitted a long and realistic report. It is our intention to give our readers the opportunity of reading this remarkable document, although it will take several months to accommodate it in our columns. Our last six issues gave the opening portions of this Report, and below there follows a further section.

—Editors, "The South African Outlook."

(d) Other Psychological Factors.

1. *Fanaticism.*—There is a type of mind which when converted to the truth of any proposition refuses to admit that others may doubt it. Any opposition must be swept away, for there can be no compromise with error; doubts and questionings are sinister and malevolent. Such a mind finds itself at home with the Communist acceptance of any methods or policies, however detrimental to the spiritual well-being of individuals, which happen to be tactically convenient. It welcomes the ascetic element in Communism in accordance with which private life is sacrificed on the altar of the party. It rejoices in the extravagant and violent language of the class war.

2. *Rebellion and Embitterment.*—Communism proclaims itself the champion of the oppressed, the outcast, and all who are dissatisfied with the *status quo*. The *ethos* of the party is one of revolt, and attracts not only those who rebel against the general political or economic character of the society in which they live, but also those who on narrow personal grounds find themselves estranged from the immediate group of people with whom they live or work. Workmen dissatisfied with their wages; coloured people neglected in this country or given a position of inferiority in their own; the man whose boyhood and adolescence have, for whatever reasons, been a struggle with authority—all who are cynical and embittered are potential recruits for Communism. The party is, moreover, all things to all men, and is quite capable at one and the same time of showing the frustrated idealist a means of achieving his ideals and giving an opportunity to the anti-social to plot against their fellows.

3. *Desire for Authoritarian Discipline.*—The constant flux and uncertainty of modern life lead many people—and by no means always the most timid—to seek the assurance and stability of an authoritarian system of belief in action. In some cases this desire may even be co-existent with those feelings of revolt mentioned above, either because the revolt is against only one particular system of life, or because those who are psychologically prone to rebel

against any system are not averse from acceptance provided they themselves may take an active part in its operations. Communism provides a comprehensive authoritarianism of belief and action: freedom of speech within the party is from all accounts not so much a means of arriving at conclusions as a means of "getting across" what has been decided by the hierarchy. Interesting evidence of the appeal of Communism to those who feel the need of an authoritarian philosophy is given by the number of disillusioned Communists who become Roman Catholics. They have been convinced that the Communist system is going in the wrong direction, but they still need the assurance and certainty which authoritarian Catholicism offers. It is perhaps also significant, though many other factors are involved, that Communism is much stronger in Catholic or Orthodox countries where "spiritual democracy" is historically weak.

SITUATION No. 2

There is no record of any country adopting a Communist government as a result of a free vote. Where Communists are in power they have seized power by one means or another.

We must clearly distinguish, on the one hand, between the seizure of power from a reactionary government denying the normal democratic methods of peaceful change (e.g. in China); and, on the other, the overturning of a constitutional régime, allowing free expression of the people's will (e.g., Czechoslovakia). While it would be unwise to enter too deeply for the present into the philosophy of resistance in politics, the former seems, at least, less reprehensible than the latter.

In the former case, support for the Communists is no doubt based on disillusionment with the existing régime, the ineffectiveness of any "liberal" opposition, and the apparent necessity of violence if improvement is to be brought about. Communists, inspired particularly by the works of Lenin, have evolved an elaborate technique of revolution: they know where they are going; any tactically convenient methods are permissible; they know how to mobilise opinion and support—especially among the poor and ignorant. It is natural therefore that they should be the centre and soul of the revolutionary movement.

In the second type of case the Communist *coup d'état* is based on a less solid body of support, since there are other less violent groups pursuing within the democratic framework the kind of social justice claimed by the Communists as their immediate goal. The Communist often has as much hatred of the Social Democrat as of the Capitalist, and "action committees," "spontaneous" risings, strikes,

and other methods are used to seize the power which the freely expressed will of the people is unlikely to offer.

The position in Poland and the Balkans is again different since Communist governments grew out of Russian occupation. The argument of rifles and bayonets is a fairly strong one.

While it is not possible to peer very closely behind the Iron Curtain the following are no doubt among the reasons why people in these Communist-dominated countries become members of the party, or at least tacitly support it :

- (1) Many out of genuine conviction or of one of the psychological reasons suggested above will accept Communism freely. Since, however, they are subject to high-pressure indoctrination (in Russia itself many have been subjected to it all their lives), and any real freedom of ideas is unknown, their conviction is unlikely to impress the outside observer—except perhaps as an example of the terrible power of modern propaganda.
- (2) The vast mass of people in these countries, the workers in the traditional sense, have no strong democratic tradition. A new autocracy—perhaps a very much more efficient one—has replaced the old. It is much easier and safer, by and large, to accept the *status quo*.
- (3) The complete control of all parts of life by Communists means that only by at least outward acceptance of Communism may men pursue their craft or profession without challenge.
- (4) Many parts of the Communists' social policy may commend themselves to the hitherto under-privileged.
- (5) Communists from time to time espouse and make use of popular causes (*e.g.*, the desire for peace, the desire that Germany should never again be able to attack her neighbours) and thereby gain the support of many of those whose concern for these issues blinds them to other aspects of Communist policy.

SITUATION No. 3

Apart perhaps from Spain there is at present no obvious example of a country where a Communist Party is active against a right-wing autocracy in power. History, of course, provides several examples where the Communists were successful, as in China. Situation 2 now applies. In Africa and Asia, however, dominion and colonial governments hitherto allowing only very limited power to native peoples, are facing the challenge of Communism within their borders. The reasons advanced above, for the support of Communists in China, are broadly the reasons why in Situation 3 anywhere, Communists would gain support.

In colonial territories Communism represents the rights of the natives against foreign rulers ; it affirms the import-

ance of preserving native cultures ; it denounces poverty and disease and blames their existence on the ruling power ; it alleges that the ruler is intent only on his self-interest and the exploitation of the natives. To the poor, who are ill-housed and hungry, and to the educated, anxious for power, this is an appealing gospel. Increasingly colonial powers recognise this and are trying to show that Communist revolution is not the only way to improve the natives' lot—*e.g.*, the recent extension of African's powers in the Gold Coast and the official statements that Communism in Malaya must be fought by improved social conditions as much as by arms.

CONCLUSION

1. There is no such thing in practical as distinct from theoretical politics as Communism pure and simple. It arises as different responses to utterly different social conditions (Communism is, for example, a different growth in China and Britain). It is right and proper, therefore, that we should have no hard and fast assessment of the reasons for Communism in general, but consider carefully Communism in particular.

2. That there is a Communist Party in this country is not, in itself, a criticism of the Church. The fact that there are far more people who "couldn't care less" about either the Church or Communism is far more a criticism of the Church. Even a perfect Church would probably see some people turning aside to Communism.

3. There is considerable truth in the Marxian assessment of the importance of economic factors in determining a man's thinking. (The Marshall Plan was overt recognition of the fact that Communism tends to increase in nations which have been accustomed to a reasonably high standard of living find themselves in economic difficulties.) It is unjustifiable, however, to suggest, as the Marxists do, that all other factors shaping human life and thought are derived from and dependent on the economic ; as we have seen, many people are Communists on purely intellectual or psychological grounds.

4. Communism in any community is likely to become a danger only when, to the enthusiasm of the zealot, there is added at least the tacit support of a considerable number of industrial workers. In order to keep this body of opinion away from the Communist, governments must be able to show that a healthy community and social justice can be achieved by normal democratic methods.

5. "Communism, I believe, has had its origin in precisely that spiritual vacuum which exists all over what once was Christendom. One has to be potentially good or intelligent even to be aware that it is not enough simply to drift along without sense of purpose or direction with neither faith nor ideal. That is why Communism so often claims the best—those who feel the miss. It is why it has

spread in our day and no other. It is not the pressure of poverty which is new. The new factor in the situation is the pressure of millions of modern pagans. Communism is the child of unbelief. Bad social conditions are only the

things on which it feeds. And that is why Communism is able to take what is essentially a religious instinct and to use it for evil ends, take good qualities and use them for evil too" (*I Believed*, by Douglas Hyde).

South Africa and Liquor

By Rev. A. A. Kidwell

CONFERENCES are sometimes disappointing to those who attend them, and to those who pay for them. On the other hand, they have produced within individuals that which inspires and uplifts.

I attended a conference in Rosettenville, Johannesburg, some years ago, composed of European and of African ministers. The question of "drink" was being discussed. I heard the European Bishop tell the Africans "to drink and not get drunk." I shuddered. God came to the rescue. An African minister rose, and with a victorious smile, said, very calmly, and with real assurance and dignity, "My Lord, if we don't 'drink' we cannot become drunk." The Bishop blushed crimson, and to his everlasting honour he became a teetotaller. An African saved the situation and enlightened a servant of God.

THE TOT SYSTEM AND BEER HALLS

Will the Africans save their own flesh and blood by uprooting the Tot system in the Cape, and by preventing it spreading to the Transvaal and Natal? The Tot system is a cruel, arrogant, cold-blooded murderer and it should be sent to the gallows at once. Africans can also save thousands of their people from degeneration and misery by pleading for the closing down of Municipal Kaffir Beer halls. At present their protests are so feeble they do not influence public opinion. Perhaps they feel they cannot win. We are told "With God all things are possible" and in Philippians 4 verse 13 "I can do all things through Christ." The prayers of Africans ascend to a God Who is unprejudiced, and is all powerful. Prayer fits the one who prays to undertake the task.

THE GOLIATH OF ALCOHOL

We all admire the Good Samaritan who helped the man who was robbed and wounded. That was more than any one else did. I don't think the Good Samaritan stopped at helping the injured man. Surely he did what he could to prevent such experiences.

We all rush to the aid of the suffering. We build "Homes," erect hospitals and homes for inebriates. We study hard to discover the causes of disease. We kill the malarial mosquito, the tsetse fly and the locust. We are told that alcoholism is one of the greatest problems of the world. We know that alcohol causes alcoholism and yet we allow its manufacture, then advertise it as one of the

greatest blessings of life and practically force it upon people. The liquor traffic is in the hands of clever men. They practically compel us to concentrate on the alcoholic, whilst we must "hands off" their trade. We must do all we can for the victims of alcohol, but we must not reduce the output of liquor, so these clever men say.

Surely we have been "fooled" long enough. When we decide to tackle the Goliath of Alcohol we get the cold-shoulder and discover the apathy of the public.

Here are some of the arguments we hear.

1. If I drink, I must not be a hypocrite and try to prevent others drinking.
2. People will drink whatever is done to stop them.
3. Prohibition failed in America, and that proves how useless it is to fight against the liquor traffic.
4. Give people light wines and no restrictions and alcoholism will disappear.
5. Do not interfere with the liberty of the individual.
6. Nurse the alcoholic and help him to recover.
7. You cannot make people sober by legislation.
8. People have been drinking since the creation of the world and will continue drinking to the end of time.
9. It is not a sin to drink.
10. Temperance workers are negative.
11. Temperance work has made no headway.

Here are brief answers to these statements.

1. St Paul writes (Romans 14 v. 13) "Make up your mind never to put any stumbling-block or hindrance in your brother's way." If I am a Christian, and I disregard the command of St. Paul, and, by example and by "treating" I cause a brother to fall, am I *not* a hypocrite? See also Romans 14 verses 15 and 20. "It is wrong for a man to prove a stumbling block."
2. People will murder, steal, commit adultery whatever we do. Should we therefore praise these sins, and legalise them as some do with liquor? Can we eliminate vice, simply by calling it virtue?
3. Thirty millionaires, in order to reduce their income tax assessments, purchased the repeal of "Prohibition." They argued, let liquor taxes relieve us of

heavy payments. Let them try their trickery on "Prohibition India." Money will not always win, because there is a God, and man's conscience will be awakened some day.

4. France has light wines, and very few restrictions for its sale. One of the greatest Generals in France said that France lost World War Number Two because her soldiers had no stamina due to being soaked, poisoned with alcohol. France has one million alcoholics. England has light beers but has 500,000 alcoholics. We are told Kaffir Beer is harmless, yet it causes fights, misery and bankruptcy.
5. Every law and regulation interferes with the liberty of the people. Should we therefore abolish Parliaments? Every wall, fence and road interfere with liberty. Should we abolish these?
6. We must care wisely for the alcoholic, but we must not create greater numbers of alcoholics. We already have 9,000 European alcoholics in South Africa and 45,000 excessive drinkers. We know alcohol causes alcoholism, and yet we legalise its sale, and advertise it as one of the greatest joys of life. We kill the malarial mosquito, the tsetse fly and the locust but worship alcohol. Men would rather give up God than alcohol. Alcohol is the Goliath of today defying God and man.
7. You cannot make people sober by law. We cannot succeed one hundred per cent by any law, but we can pass laws that will reduce temptations to do evil. Laws cannot make people honest, religious, loving or thoughtful, but laws can create conditions favouring these virtues. Laws can restrict the facilities for obtaining liquor, for example, close liquor places at 6 p.m., abolish all advertising of liquor, etc.
8. Legislation, example, public opinion, child education re the evils of alcohol can reduce the evil of "drinking." People have stolen for generations but we don't surrender to them.
9. That which keeps people out of Heaven is sin. We read in 1 Cor. 6 v. 10 "No drunkard shall inherit the Kingdom of God." Further, we find in Habakkuk 2 v. 15. "Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and makest him drunken." Slavery is not specifically mentioned as a sin in the Bible, but men who believed in the Bible uprooted slavery. They did not build hospitals for suffering slaves, they tackled the slave traders.
10. My own summing up of those persons who make a song of temperance workers being negative is that they are themselves negative when positive steps are suggested to curb the power of liquor. The

Commandments are positive and negative. "Thou shalt not," rings true in some. The Commandments don't waste time in providing positive escapes. "Thou shalt not kill" is the complete instruction under that heading. When our accusers can improve on the Commandments we will listen to them.

11. People who live in Durban cannot exterminate cockroaches, but householders maintain a continuous fight against them and therefore they can live in their homes. The constant warfare against liquor has made it possible to survive. "The price of liberty is eternal vigilance."

THE LIQUOR BILL

What about the Liquor Bill before the country? It is the most dangerous octopus ever floated in South Africa. Its powerful tentacles, fully armed with its mighty, muscular suckers, will kill thousands of our people, and perhaps our relatives, if it is not greatly changed. We have only enough space here to deal with its most dangerous tentacle namely the suggestion to create a Central Licensing Board.

This Board will consist of seven members appointed by the Minister of Justice. He will select the chairman. The other six will be composed of one who has special knowledge of the Tourist Industry, one of the Agricultural Industry, one of the Liquor Industry, one representative of the Municipal Association and the other two in the discretion of the Minister.

This will probably result in a committee who will have a majority who favour the extension of the liquor traffic. This will mean more money for the liquor trade, and an increase in revenue for the Government.

It is an undemocratic measure and it will definitely kill the movement to introduce the democratic experiment of Local Option. This alone should awaken public opinion sufficiently to reject this clause entirely. This Board will determine the hours of sale, the number of licences, etc. and the public will remain helpless. People know today what controls mean and should prevent such autocratic and financially interested controls. The Minister of Justice will be the final authority and there will be no provision made for an appeal to the Courts. This clause must be defeated.

The Christian Faith is not "a religion among other religions." I should hesitate to call it a religion at all. It is something greater than that. It has a claim upon the totality of man's life that no other religion has. It breaks down the barrier between the "religious" and the "secular." In a way it is the most secular of all religions, taking man's everyday life as seriously as his prayers and the public worship of the Church. —Emil Brunner.

New Books

Human Problems in British Central Africa. (Oxford University Press 4/-).

This Rhodes-Livingstone journal No. 10 presents four Papers dealing with various aspects of the following subjects :

- (1) Preliminary Notes on Land Tenure and Agriculture among the Machinga Yao—J. C. Mitchell.
- (2) Disease Concepts among Africans in the Protectorate of Northern Rhodesia—P. C. G. Adams.
- (3) An Anthropological Approach to Bantu Law (with special reference to Shona Law)—J. F. Holleman.
- (4) On Educating African Girls in Northern Rhodesia—E. R. G. King.

This book also contains the Director's Report to the Trustees of the Rhodes-Livingstone Institute on the Work of the Years 1947-48-49 by E. Colson, and three short book reviews.

There is a deal of systematic research behind each of these four Articles, which has produced richly informative, if sometimes formidably statistical, material, thus adding materially to the data now being made available by the Institute concerning the customs and problems of the African.

Especially illuminating are the conclusions reached by Mr. Adams in Report No. 2, concerning the training of Africans to Medical work. He considers the burden of superstition and fear from which they must first be freed before imparting medical scientific knowledge, and quotes from H. C. Trowell : "The African child is reared in a world where ghosts are more real than men, a world in control of the spirits of the Dead. Magical conceptions and magical causations are the only facts of his philosophy. The pleasure or anger of the spirits are the cause of all disease, famine and death."

Mr. Adams appoints several Africans themselves to write of their personal reaction to the application of Western Medical knowledge upon their own People.

Again he quotes Lord Lugard referring to broad-minded missionaries who maintain that pagan rites and beliefs can be ingrafted upon Christianity as they were in the Early Church ; 'Is it impossible to harmonize the immemorial beliefs of the African with Christianity . . . and yet not exceed the mental capacity of the primitive savage ? It is a problem of education which cannot be ignored, for no system of ethics or character-training will take permanent root which does not meet the spiritual needs of a people deeply imbued with a sense of the spiritual world.'

Evelyn King in Paper No. 4, writes, with deft understanding, of the arguments, given especially by the African male, against the education of African girls. She points out that fortunately an increasing number of educated

African males are beginning to realize the advantages of taking an educated girl for wife. Fathers, too, become reconciled to the idea, upon realizing that the Bride-price for the educated girl may be raised higher than that for her untutored sister. Miss King advocates schools for girls on their own as being a wonderful incentive for developing their powers of initiative and self-confidence which she does not believe can be achieved amongst African girls in the co-educational system. She closes by affirming her faith not only in the opportunities for enterprise in this field, but in the possibilities of advance, which she claims may yet be as stupendous as any yet accomplished in the exciting and profitable realm of women's emancipation.

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Land Usage in Serenje District, by D. U. Peters. (Oxford University Press 10/6).

The author has spent several years investigating and compiling in closely-detailed fashion a great mass of information on land usage in this part of Northern Rhodesia—crops grown, ownership of gardens, quality of soil, potential and actual yields and a number of recommendations. Although Mr. Peters has been transferred elsewhere and has therefore had no opportunity of implementing these recommendations, nevertheless the valuable agricultural and sociological facts remain for the use and guidance of those concerned in the rural development on the Serenje Plateau.

S.K.McT.

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Report of the Secretary for Native Affairs, for the year 1950, presented to the Legislative Assembly, 1951. (published by the Southern Rhodesian Government, at their Printing and Stationery Dept., Salisbury.)

This Report is not the usual dry-as-dust Government Publication, but a factual and fascinating account of what the Division of Native Affairs has achieved in Southern Rhodesia in 1950.

It is a story of steady progress in all fields, in some cases in the face of almost insuperable difficulties—e.g. in the resettlement of Africans due to the strict implementation of the Land Apportionment Act ; and in the shortage of adequate housing brought about by the expansion of industries in the towns.

In view of the proposed transfer of Native Education in the Union to the Native Affairs Department, the Director of Native Education's report herein is of special interest to us ; and also because the Commission on Native Education under the Chairmanship of Dr. Alexander Kerr is at present working in the Colony.

The Secretary records his admiration for, and appreciation of, the devoted services to Native Education rendered

by the various Missionary Societies. Without their help the primary education of the African would have been practically nil. He refers also to the devoted work of the Dutch Reformed Mission at the School for the Blind and at their School for the Deaf and Dumb; and of the Roman Catholic Mission at their Deaf and Dumb School near QueQue.

The Report, in all its branches, provides much food for thought for us in the Union, where the problems are so similar, and the solutions often so very different.

E.D.R.

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Biblical Authority for Today. (S.C.M. Press. 347 pp. 18/-).

This is a lively and most attractive book, if only because it contains the honest expression of the views in regard to the authority of the Bible of leading scholars from seven different denominations or groups of churches—Greek Orthodox, Methodist, Congregationalist, Baptist, Reformed, Lutheran, and Anglican. It contains a good deal more than this, though. On its title-page it is described as “A World Council of Churches Symposium on ‘The Biblical authority for the Churches’ social and political Message today,’” and so the initial section containing the varying views of different bodies on the general topic of Biblical authority is followed by a second dealing with Biblical Theology and Ethics, which in turn is followed by a third in which five of the world’s best known theologians discuss Principles of Biblical Interpretation. Their papers are supplemented by a most interesting statement on guiding principles for the interpretation of the Bible as accepted by a small but most representative Ecumenical Study Conference held at Oxford in 1949. The final section of the book consists of six papers on “Some specific Applications,” and the questions dealt with are real questions, namely:—

The Church’s Responsibility for the World, (Hendrikus Berkhof, Holland).

The Question of Property in the light of the O.T. (Walter Eichrodt, Switzerland).

The Rule of Law. (Erik Wolf, Germany).

Church and State in the Light of the N.T. (Hans von Campenhausen, Germany).

Nation and Race. (Surjit Singh, India).

Civilisation. (Stephen Neill, England).

“We hope” write the contributors, “that our common approach to the Bible will not only bring us nearer to each other, but will also enable us to make a common witness of our faith, even in the social and political realm.” A valuable and most timely book.

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Prayers and Services for Christian Festivals, by James M. Todd. (Oxford University Press: 8/6).

Some time ago there was published *A Book of Public Worship*, a volume compiled for the use of Congregationalists. The book now under review is a companion volume. Its publication fulfils a hope expressed in the Introduction to the former book. “We have in mind a book of services for use on the great festivals of the Christian Year and other occasions of the Church’s life, together with some services of a more experimental nature.”

In the first section we have selections of scripture sentences and sets of prayers for use at the Church’s regular service of public worship—Advent, Christmas, Palm Sunday, Good Friday, Church Anniversary, Missionary Sunday, and many more. None of the prayers in this section have been taken from any other book. In the second section we have three short orders for the administration of the Sacrament of the Lord’s Supper, especially on Christmas Day, Easter Day and Whit Sunday. The third section contains services of an experimental nature.

The book has been prepared with great care, but it has admitted limitations. “It does not set out to provide all the material required for the conduct of worship during the course of the Christian Year; nor have these prayers that perfection of language and style demanded of a fixed liturgy. It is a book intended to help ministers and lay preachers in their own preparation for leading the Church’s worship, by offering them examples of the kind of prayers needed on different occasions, and by suggesting forms of service that may be found useful. My purpose is not to recommend that our churches should adopt a liturgy but to make some practical contribution that may help to enrich their worship of God.”

R.H.W.S.

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My Baby Jesus Picture Book. (S.C.M. Press. 24 pp. 3/6).

Here is the story of the first Christmas told in the words of the evangelists Matthew and Luke, profusely illustrated in colour by Mary Gernat, and bound in stiff boards.

Some of us are converted in will but not in taste. We want to do what is right, but we do not like to do it. Some of us are converted in our sentiments but not in our pocket-books. We long for the Kingdom of God to come, but we are not willing to pay for it. Some of us are converted in our appetites but not in our politics. We control our lusts, but vote our prejudices. This business of becoming a Christian requires long and patient discipline.

—Ralph Sockman.

A Day to be Remembered at Lemana

ON the 4th November, 1951 the new church at Lemana College of the Swiss Mission in the Northern Transvaal was dedicated to the worship of God. It stands on high ground in the centre of the college, a beautiful building which, it is hoped, will also be the centre of the life of the college. The credit for this great enrichment to the college buildings is mainly due, under God, to the vision and determination of the Rev. Alexandre Augustus Jacques who was in charge of the college from 1937 to his death in 1949. Most fittingly his widow, who had worked so eagerly with him for the erection of a church, was invited to declare the new building open, and the proceedings included an eloquent and affectionate tribute to Mr. Jacques, delivered on behalf of the past students of Lemana by Mr. H. W. E. Ntsanwisi, B.A., Principal of the Secondary School at Shiluvane. From this, since considerations of space do not permit us to reproduce the whole, we would extract a brief outline of Mr. Jacques' notable career.

Born in a missionary home to the Rev. and Mrs. Numa Jacques of the Swiss Mission in 1895, he was sent for his education to Switzerland and graduated in Arts, Divinity, and Education from Lausanne University. He returned to South Africa in 1920 and served during the following years in various stations—Elim, Shiluvane, Tembe, (in Portuguese East Africa), Pretoria, Graskop and Bushbuckridge. From the new station, Masana, which he had opened at the last-named centre, he was transferred to the post which he held to his death, the headship of the College at Lemana. Under his direction the college was greatly extended, for with his specially intimate knowledge of the people of whose life and lore he was always an eager student, he was greatly trusted. He wrote a good deal of valuable stuff in the field of Bantu Studies collaborating on occasion with the Rev. H. P. Junod.

The kind of man he was, and the conviction which motivated him is revealed in the following quotation made by Mr. Ntsanwisi from one of his studies of the African child.

"If it were necessary to prove our belief in the common humanity and in the future possibilities of the Africans, it would be sufficient to express our admiration for the wisdom and remarkable insight, the profoundly human philosophy, and sometimes the high intuitions contained in Bantu folklore, law, and proverbs. As an example we can do no better than quote the Tsonga proverb inscribed at the beginning of this essay, which is worthy to figure side by side with the sayings of Israel and of classical antiquity: "Man is man through other man." In deed man is a social being. This is true of all the aspects under which he may be considered, biological, mental, moral and spiritual, economical and political. As regards the South

African Native he cannot be fully socialized without the assistance of the European people. And we ourselves cannot fulfil our human destiny until we help our more retarded fellow-human beings to attain the full stature of the perfect man, according to the plan of God, the Father of all."

Lovedale Notes

Personalia.

The end of the session sees the finish of the temporary service of Mrs. Benyon and Mrs. Lloyd in the High School and of Mrs. Bokwe in the Practising School. Miss E. Gedye, who has taught Needlework in the Training School for one year, leaves to take up primary work in Alice School. These ladies are thanked for their valuable service.

Mr. W. J. S. Jacques, who has been a member of the Training School Staff since 1948, leaves to take up duty as Principal of Shawbury Institution Training School. Mr. Jacques has represented Lovedale on Alice Town Council for over two years, and has been identified with many other of the town's activities. Mrs. Jacques has done much valuable work in Occupational Therapy at the Macvicar Hospital and on the C.P.W.A.A. Committee.

Mr. J. A. Melvill, whose service in the Training School dates from 1939, goes as Lecturer in Woodwork to the Training College, Graaff Reinet. His extra-mural activities were also many; among them being the quiet and valuable work as Weather Recorder for the Meteorological Department, as projector operator for the regular Cinema shows to students, and as instructor in Woodwork in the adult classes run by Alice Technical Institute. He will also be missed for his expert advice on timber and tree-planting. Mrs. Melvill also did much on C.P.W.A.A. Committees, etc., and was formerly a member of the Lovedale Staff. We thank all four for their services, and wish them much happiness in their new spheres.

While not a member of the Lovedale Staff, we must also mention the way-going of the Rev. S. M. Mokitimi, for fifteen years Chaplain and Boarding-Master at Healdtown. He has been appointed Principal of Osborn Institution in the Transkei, and the good wishes of Lovedale go with him and his wife. To many at Lovedale, his sermons were among the highlights of each year's preaching, and will long be remembered.

Miss M. M. Morrison has completed her first four-year term as Lady Tutor at the Bible School, and has left on furlough for Scotland. We hope to welcome her back to a continuance of her faithful and successful service towards the end of 1952.

After a year's excellent service in the Bookstore, Mr. D. W. Cordingley has left to begin his training as a Chartered Accountant.